大寶積經節錄

Maharatnakuta Sutra

星雲大師主講





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一、放光四法

「無垢施女！若菩薩成就四法者，能放光明，過無量佛土，何者為四？

能施燈明，照破迷暗；

法欲滅時，護持正法；

放逸墮落，鼓勵向上；

能以真心，施於生佛。

是為菩薩成就四法，能放光明，過十方剎。」

卷一〇〇〈無垢施菩薩應辯會〉五六一上頁

I. The Four Ways of Emitting Light

"Bodhisattva Pure Giving, A Bodhisattva who achieves four things will be able to emit light to illimitable Buddha lands. What are the four?

1. Give the lamp of wisdom to dispel the darkness of ignorance;
2. when the Dharma is in danger of extinction, preserve traditional Buddhism;
3. encourage those who are sinking into moral degeneracy to raise their standards;
4. give to all living beings and Buddhas with sincerity.

A Bodhisattva who achieves these four things will be able to emit light throughout the ten directions."

("The Eloquence of Bodhisattva Pure Giving")

二、護世六法

佛告四天王：「復有六事，護於天下。何謂為六？

一曰，身常行慈，不害眾生；

二曰，口宣仁德，不說惡言；

三曰，意念正心，不抱增損；

四曰，己得利養，十方共有；

五曰，等護禁戒，而無所犯；

六者，常以正見，開導曲戾。

是為六。」

《大寶積經》卷十三〈密迹金剛力士會〉

II. Six Ways to Protect the World

The Buddha told the four Deva Kings : “Furthermore, there are six things that will preserve the world. What are these six? They are:

1. constantly acting out of compassion, never harm sentient beings;
2. proclaiming virtue, never speak false words;
3. remaining ever mindful in thought and memory, do not rely upon distinctions;
4. what has benefited oneself, share with all;
5. preserving the precepts, commit no offenses;
6. constantly maintaining right views, redirect the misguided.”

(Maharatnakuta Sutra; “Diamond Deva”)

三、四種人不可親近

爾時，世尊說此偈已，復告復國：「菩薩須捨四種福伽羅，不得親近。何等為四？

一者，不得親近惡行知識；

二者，不得親近執見之人；

三者，不得親近謗法之人；

四者，不得親近貪利假人。

是謂四種之人，不得親近。」

《大寶積經》卷八十〈護國菩薩會〉

III. The Four Types of People With Whom One Should Not Become Close

At that time, the World-Honored One sang a gatha, then told Bodhisattva Preserving the Land:
"Bodhisattvas must avoid four types of people. What are the four?

1. Do not befriend those who do evil;
2. do not befriend those who stubbornly adhere to wrong views;
3. do not befriend those who slander the Dharma;
4. do not befriend those who greedily seek the benefits.

These are the four types of people one should not befriend."

(Maharatnakuta Sutra; "Bodhisattva Preserving the Land")

四、法應捨離

「復有四法應當捨離。云何為四？

一者，於貪瞋癡，應當捨離；

二者，於聲聞乘，應當捨離；

三者，於緣覺乘，應當捨離；

四者，於善法相，應當捨離。」

卷八十六〈授幻師跋陀羅記會〉四九一中頁

IV. The Four Things to Reject

"Furthermore, there are four things that should be rejected. What are these four?

1. Desire, anger, and ignorance should be rejected;
2. the Sravaka vehicle should be rejected;
3. the Pratyekabuddha vehicle should be rejected;
4. attachment to even wholesome dharmas should be rejected."

("Instructing the Magician Bhadra")

五、因四法捨離惡友

「復有四法，於諸惡友應當捨離。云何為四？

一者，讚說二乘，

二者，令退菩提，

三者，增長惡法，

四者，損壞諸善。」

卷八十五〈授幻師跋陀羅記會〉四九〇中頁

V. The Four Types of Evil Companions That Should Be Avoided

"Furthermore, there are four types of evil companions that should be avoided. What are these four?

1. Those who glorify the Sravaka and Pratyekabuddha vehicles,
2. those who undermine others' progress to ward enlightenment,
3. those who spread evil, and
4. those who diminish goodness."

("The Magician Bhadra")

六、因四法親近善友

「復有四法，於諸善友應當親近。云何為四？

一者，成就善巧方便，

二者，成就殊勝意樂，

三者，成就菩薩正行，

四者，成就勸讚菩提。」

卷八十五〈授幻師跋陀羅記會〉四九〇中頁

VI. The Four Types of Virtuous Companions To Befriend

“Furthermore, there are four types of virtuous companions whom one should befriend. What are these four?

1. Those who have achieved skillful means (to teach sentient beings),
2. those who have achieved a mind of extraordinary joy,
3. those who have achieved the right actions of a Bodhisattva, and
4. those who glorify and urge others toward enlighenment.”

(“The Magician Bhadra”)

七、處世無怨四法

佛言：「妙慧！菩薩成就四法，處世無怨，云何為四？

一者，以無諂心，親近善友；

二者，於他勝力，無嫉妒心；

三者，他獲善譽，心常歡喜；

四者，於菩薩行，無輕毀心。」

卷九十八〈妙慧童女會〉五四八上頁

VII. The Four Ways for Handling Affairs Without Incurring Enmity

The Buddha said: "Sumati, there are four ways that a Bodhisattva can handle affairs without incurring the enmity of others. What are the four?

1. Become close with virtuous friends without using flattery;
2. eschew jealousy toward another's success;
3. rejoice when another wins a good reputation;
4. neither slight nor defame the practices of a Bodhisattva."

("The Questions of Sumati")

八、得大財富四法

「無垢施女！若菩薩成就四法，得大財富，何謂為四？

乞者不逆；廣結善緣；

於所施物，不生愛惜；

恆願眾生，獲多財寶；

捨離諸見，順於正信。

是為菩薩成就四法，得大財富。」

卷一〇〇〈無垢施菩薩應辯會〉五六一下頁

VIII. The Four Ways of Attaining Great Wealth

"Bodhisattva Pure Giving, there are four ways that a Bodhisattva can achieve great wealth.
What are these four?

Do not deny those seeking alms; widely establish beneficial ties in the Dharma;

do not begrudgingly part with gifts

by constantly vowing to save sentient beings, obtain many riches

by rejecting all heterodox views, adhere to right faith
By achieving these four, a Bodhisattva can attain great wealth."

("The Eloquence of Bodhisattva Pure Giving")

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("The Eloquence of Bodhisattva Pure Giving")

九、願心不退四法

「菩薩成就四法，令願不退嚴淨佛剎。何等為四？

一者，如說能行，如行能說；

二者，常自謙下，尊敬有德；

三者，遠離慳嫉，慈悲為善；

四者，見他得利，心生歡喜，

是名為四。」

卷五十九〈文殊師利授記會〉三四二上頁

IX. Four Ways to Prevent Breaking Vows

"There are four ways for a Bodhisattva to prevent breaking the vow to attain the glorious Pure Land. What are these four?

1. Practice what you preach, and preach what you practice;
2. be humble, and respect those of virtue;
3. rejecting avarice and jealousy, become well-versed in compassion; and
4. be joyful when others gain benefits. These are the four ways."

("The Prediction of Manjusri's Attainment of Buddhahood")

十、所言人信四法

「復次，妙慧！菩薩成就四法，所言人信，何等為四？

一者，發言修行，常使相應；

二者，於善友所，不覆諸惡；

三者，於所聞法，不求過失；

四者，於說法者，不生惡心。」

卷九十八〈妙慧童女會〉五四八上頁

X. Four Ways to Foster Trust in One's Words

"Furthermore, Sumati! The words of a Bodhisattva who does four things will be trusted. What are the four?

1. Be consistent between word and deed;
2. do not conceal faults from role models;
3. do not seek errors in the Dharma one hears;
4. do not bear malice against those who teach the Dharma."

("The Questions of Sumati")

十一、因四法修大悲心

「復有四法修大悲心。云何為四？

一者，修大悲心，為令眾生離諸惡道，住善趣故；

二者，修大悲心，為令眾生捨諸惡行，習善法故；

三者，修大悲心，為令眾生離於小乘，入大乘故；

四者，修大悲心，為令眾生離於生死，得涅槃故。」

卷八十五〈授幻師跋陀羅記會〉四九一上頁

XI. The Four Ways of Cultivating Great Compassion

"Furthermore, there are four ways of cultivating great compassion. What are these four?"

1. Cultivate great compassion to lead sentient beings away from evil paths so that they may attain an auspicious rebirth;
2. cultivate great compassion to lead sentient beings away from evil actions so that they will practice morality;
3. cultivate great compassion to lead sentient beings away from Hinayana so that they will enter the Mahayana; and
4. cultivate great compassion to lead sentient beings away from the cycle of life and death so that they will attain Nirvana."

("The Magician Bhadra")

十二、四法得富貴

「復次，妙慧！菩薩成就四法，得富貴身，何等為四？

一者，應時行施；

二者，無輕慢心；

三者，歡喜而與；

四者，不希果報。」

大寶積經卷九十八〈妙慧童女會〉五四七下頁

XII. The Four Ways of Attaining Wealth and Nobility

The Buddha said: "Sumati, there are four ways that a Bodhisattva can achieve wealth and
nobility. What are the four?

1. Give timely gifts;
2. give with neither contempt nor arrogance;
3. bestow gifts joyfully;
4. expect no reward"

("The Questions of Sumati")

十三、四種含受忍

「復次，舍利子！菩薩摩訶薩復有智德資糧善巧，謂能具足四種忍法，能為智德資糧善巧。何等為四？

一者，菩薩勤求法時，善能忍受一切粗惡非法言說；

二者，菩薩勤求法時，善能堪忍一切風日寒熱飢渴；

三者，菩薩勤求法時，於阿遮利耶、鄔波陀耶二勝師所，隨有訓誨，頂戴領受；

四者，菩薩勤求法時，善能信解空，性業報因緣之法。

「舍利子！如是四種含受忍法能為智德資糧之行。」

卷五十二〈菩薩藏會〉三〇六下頁

XIII. The Four Kinds of Forebearance

“Furthermore, Sariputra, it is said that those Great Bodhisattvas who are skilful in employing their store of wisdom and virtue are so because they are patient under four circumstances.

What are these four?

1. Diligently seeking the Dharma, the Bodhisattvas patiently endure all evil, heterodox comments;
2. diligently seeking the Dharma; the Bodhisattvas are able to endure the wind, sun, cold, heat, hunger, and thirst;
3. diligently seeking the Dharma, the Bodhisattvas respectively accept the instructions of their teachers;
4. diligently seeking the Dharma, the Bodhisattvas have both faith in and understandingof Emptiness, Buddha Nature, karma-reward, and cause and effect. Sariputra, those capable of practicing these four kinds of forebearance can cultivate their store of wisdom and virtue.”

(“A Sutra of Bodhisattvas”)

十四、十種障礙

「復次，舍利子！如來應正等覺成就無上智力故，於大眾中唱如是言：我說障法，決定能障，此中諸天世間，無能於如來前如法立輪，汝說如是障法，不能為障。舍利子！云何名能障法？舍利子！

「謂有一法，能為障礙，何等一法？謂心不清淨。

復有二法，能為障礙，謂無慚、無愧。

復有三法，能為障礙，謂身惡行、語惡行、意惡行。

復有四法，能為障礙，由貪欲故，行所不行；由瞋恚故，行所不行；由愚癡故，行所不行；由怖畏故，行所不行。

復有五法，能為障礙，為殺生、不與取、欲邪行、妄語、尹飲酒。

復有六法，能為障礙，謂不恭敬佛菩提、不恭敬法、不恭敬僧、不恭敬律儀、不恭敬三摩地、不恭敬建立施設。

復有七法，能為障礙，謂慢、勝慢、勝上慢、增上慢、邪慢、下慢、我慢。

復有八法，能為障礙，何等為八？謂邪見、邪思、邪語、邪命、邪勤、邪三摩地。

復有九法，能有為障礙，何等為九？謂於我身，去來今世，作不饒益，生惱害事；於我所愛，去來今世，作不饒益，生惱害事；我所不愛，去來今世，而作饒益，生惱害事。

復有十法，能為障礙，謂十不善道，是故略說。

是十種法，能為障礙；為欲止息寂靜，永斷如是障礙法故，如來為諸有情，敷演正法。舍利子！乃至一切違罪作意，相應諸結；若由諸法住愛味觀，顛倒相應，違背出離，愛見執著於有味著，有所依事身語意業，彼一切相如來了知皆是障礙。既了知已，如實說為能障礙法。」

XIV. The Ten Kinds of Hindrances

"Furthermore, Sariputra, the Tathagata in his supreme wisdom said the following to the assembly, 'Although you consider the hindrances of which I have spoken as posing no barrier to enlightenment, I assure you that they do, and make it so that neither those who live in heaven nor those on earth can preach the Dharma well in front of Buddhas.' Sariputra! What are these hindrances? Sariputra!

There is one thing that can hinder progress. What is it? An Impure heart.

There are two things that can hinder progress. What are they? A lack of shame and remorse.

There are three things that can hinder progress. What are they? Evil action, evil speech, and evil thoughts.

There are four things that can hinder progress. What are they? To not do what one should because of desire, anger, ignorance, or fear.

There are five things that can hinder progress. What are they? Killing, stealing, engaging in illicit sex, lying, and imbibing in toxicants.

There are six things that can hinder progress. What are they? Dishonoring the Buddha and Bodhisattvas, the Dharma, the Sangha, the Vinaya, Samadhi, and established Buddhist explanations.

There are seven things that can hinder progress. What are they? Arrogance,considering oneself to be superior to those who are one's equals, considering oneself to be superior

to those are one's superiors, arrogantly thinking that one has attained more than one has, arrogantly thinking one has virtue when one has not, remaining unwilling to improve despite a recognition of one's inferiority, and egotism.

There are eight things that can hinder progress. What are they? Heterodox views, thoughts, speech, livelihood, exertions, and samadhi.

There are nine things that can hinder progress. What are they? Unwholesome acts in the past, present, or future, causing harm to those whom one loves in the past, present, or future, and harming those whom one hates in the past, present, or future.

There are ten things that can hinder progress. Briefly stated, they are the ten evils (killing, stealing, adultery, lying, equivocal speech, coarse language, filthy language, covetousness, anger, perverted views).

These ten may hinder one's enlightenment. Having eradicated desires, attained complete peace, and permanently cut off these hindrances, the Tathagata is promulgating the True Dharma to all sentient beings. Sariputra" All misdeeds, crimes, actions, and thoughts create defilements and bonds of transmigration. The Tathagata understands that any state of attachment to desire, misunderstanding of the true nature of reality, or attachment to body, speech, or thought are hindrances. Recognizing this, preaches these truths to others."

(Maharatnakuta Sutra; "Sutra of Bodhisattvas")

十五、破魔四法

爾時，世尊讚無垢施女言：「善哉！善哉！汝為多安樂利益諸眾生故，憐愍世間諸天人故，問於如來、諸菩薩摩訶薩如斯之行。諦聽！諦聽！善思念之！吾當為汝分別解說。」

時，無垢施女及諸大眾，皆稱：「善哉！願樂欲聞。」

爾時，世尊即便為說：「菩薩成就四法，能破諸魔。何等為四？

於他利養，不生憎嫉；

去離兩舌；不說綺語；

勸多眾生，令種善根；

於諸眾生，生慈愍心。

「無垢施女！是為菩薩成就四法，能破諸魔。」

《大寶積經》卷一〇〇〈無垢施菩薩應辯會〉

XV. The Four Ways of Conquering Demons

At that time the World Honored One praised Bodhisattva Pure Giving, saying, "Excellent! Excellent! In order to provide peace, happiness, and benefit to sentient beings and to extend pity to devas and humans, you ask me questions about the practice of Bodhisattvas and Mahasattvas. Listen attentively and think about what I am about to say! I will now explain the various answers to you." Thereupon, Bodhisattva Pure Giving and the entire assemply exclaimed in unision, "Excellent! We will listen with great pleasure." The World Honored One then said, "A Bodhisattva who accomplishes four things can conquer demons. What are these four?

Do not harbor jealousy over others' gains;

do not use deceitful or profane language;

urge as many sentient beings as possible to cultivate good deeds;

have compassion and pity toward all sentient beings.

Bodhisattva Pure Giving! These are the four ways that a Bodhisattva can conquer demons."

十六、於生死中無疲倦八力

爾時，世尊告淨信童女言：「菩薩若能成就八力，於生死中，堅固勇猛，而無疲倦。何等為八？

一，志樂力，無諂誑故；

二，勝解力，離諸惡故；

三，加行力，常修善故；

四，淨信力，深信業報故；

五，菩提力，不求小乘故；

六，大慈力，不害眾生故；

七，大悲力，堪忍諸惡故；

八，善友力，時時警覺故。

童女！是名八力。」

《大寶積經》卷一一一〈淨信童女會〉

XVI. The Eight Powers to Overcome Fatigue In the Cycle of Life and Death

At that time, the World Honored One told Bodhisattva Pure Faith, "A Bodhisattva who achieves eight powers can maintain steadfast courage without any fatigue. What are these eight?

1. By engaging in neither flattery nor deception, one has the power of constant joy;
2. By rejecting all evil, one has the power of supreme understanding;
3. By cultivating undeviating virtue, one has the power of practice;
4. By receiving the Karma-reward of deep faith, one has the power of purefaith;
5. By not seeking the Hinayana, one has the power of Bodhi;
6. By not harming sentient beings, one has the power of great mercy;
7. By bearing all evil, one has the power of great compassion;
8. By awakening and clearing the mind, one has the power of serving as a role model or others.

Bodhisattva Pure Faith, these are the eight powers."

(Maharatnakuta Sutra; " A Dialogue with Bodhisattva Pure Faith")

十七、淨土十心

爾時，彌勒菩薩白佛言：「世尊，如佛所說，阿彌陀佛極樂世界功德利益，若有眾生發十種心，隨一一心，專念向於阿彌陀佛，是人命終，當得往生彼佛世界。世尊！何等名為發十種心？由是心故，當得往生彼佛世界。」

佛告彌勒菩薩言：「彌勒！如是十心，非諸凡愚、不善丈夫、具煩惱者之所能發，何等為十？

一者，於諸眾生，起於大慈，無損害心；

二者，於諸眾生，起於大悲，無逼惱心；

三者，於佛正法，不惜身命，樂守護心；

四者，於一切法，發生勝忍，無執著心；

五者，不貪利養，恭敬尊重，淨意樂心；
六者，求佛種智，於一切時，無忘失心；
七者，於諸眾生，尊重恭敬，無下劣心；
八者，不著世論，於菩提分，生決定心；
九者，種諸善根，無有雜染，清淨之心；
十者，於諸如來，捨離諸相，起隨念心。
「彌勒！是名菩薩發十種心，由是心故，當得往生阿彌陀佛極樂世界。」

《大寶積經》卷九十二〈發勝志樂會〉

XVII. The Ten Pure Land Aspirations

At that time, the Bodhsiattva Maitreya said, "World Honored one! You have said that the Pure Land of Amitabha is full of merit and benefits and, that any sentient beings who resolves upon ten aspirations while concentrating their mind upon Amitabha, will be reborn there at the end of this life. World Honored One! What are these ten aspirations that allow one to be reborn in that Pure land?"

The Buddha replied to the Bodhisattva Meitreya, "Maitreya! Those who are ignorant, irresolute, or deluded are incapbable of making these ten resolves. What are they?

1. To treat all sentient beings with great mercy, harming none;
2. to treat all sentient beings with great compassion, afflicting none;
3. to be willing to sacrifice even one's life to protect the True Buddha Dharma;
4. to cultivate supreme patience toward all, clinging to none;
5. to cultivate a mind of reverence, respect, purity

and joy, with no desire for selfish gain;

6. to seek the seed of wisdom constantly, with no lapses;
7. to treat all sentient beings with respect and reverence, never with contempt;
8. to maintain detachment from all ordinary views, placing full determination on attaining Buddhahood;
9. to plant the good roots through having a mind of complete purity, no defilement;
10. to remain detached from outward forms, concentrating the mind on the Tathagatas.

Maitrya, these are the ten Bodhisattva aspirations. With these resolves one attains rebirth in Amitabha's Pure Land."

十八、無生法忍

爾時，文殊師利復白佛言：「世尊！所言無生忍者，云何名為無生忍也？世尊！復以何義，而更名為法無生忍？菩薩云何得斯忍法？」

佛告文殊師利言：「實無有人，於生法中得無生忍。所言得者，但有語言名字，何以故？以無生法不可得故，離攀緣故，不得法忍，得無所得，無得無失，是故言得無生法忍。

「復次，文殊師利！

彼無生法忍者，所謂一切法無生，如是忍故；

一切法無來，如是忍故；一切法無去，如是忍故。

一切法無我，如是忍故；一切法無主，如是忍故。

一切法無取，如是忍故；一切法無捨，如是忍故。

一切法無所有，如是忍故；一切法無實，如是忍故。

一切法無等，如是忍故；一切法無等等，如是忍故。

一切法無比，如是忍故；一切法無染如虛空，如是忍故。

一切法無破壞，如是忍故；一切法無斷，如是忍故。一切法無垢，如是忍故；一切法無淨，如是忍故。一切法空，如是忍故；一切法無相，如是忍故。一切法無願，如是忍故；一切法離貪、恚、癡，如是忍故。一切法如如，如是忍故；一切法法性，如是忍故。一切法實際，如是忍故。

「如是一切法，無分別，無相應，無憶念，無戲論，無思惟，無作、無力。羸劣虛誑，如幻如夢，如響如影，如鏡像，如芭蕉，如聚沫，如水泡；如是忍故，所可忍者，亦無可忍。非法、非非法，但以名字，說斯法耳。然彼名字，亦不可得，本性自離，如是言忍。信解樂入，無惑無疑，無驚無怖，無動無沒，遍滿身已，正受而行，不得其身，亦無住處。

「文殊師利！是為菩薩摩訶薩於諸法中，得無生忍，乃至不行一切想故。」

XVIII. Serene Realization of the Non-Arising of Dharmas

At that time, Manjusri asked the Buddha, "World Honored One, what is the so-called Serene Realization of Non-arising? World Honored One! Why is it also known as the Serene Realization of the Non-Arising of Dharmas? How can a Bodhisattva achieve this serene realization?" The Buddha told Manjusri, "In truth, no one attains the Serene Realization of the Non-Arising of Dharmas in the midst of arising dharmas. To say that one has attained it is merely words. Why? Because non-arising dharmas are unattainable and beyond perception, so there is no way to attain such a serene realization. One attains that which is unattainable.

There is nothing to attain or to lose. For this reason, it is called attaining the Serene Realization of the Non-Arising of Dharmas.

Furthermore, Manjusri! The Serene Realization of the Non-Arising of Dharmas, the serene patience that comes about from the realization that: no dharmas arise;

dharmas neither come, nor go;
dharmas have neither self, nor master;
dharmas can be neither grasped, nor let go;
dharmas have neither existence, nor reality;
dharmas are unequalled, and equal the unequalled;

dharmas are incomprehensible, and are as uncontaminated as space;

dharmas may be neither destroyed, nor cut off;

dharmas are neither defiled nor pure;

dharmas are empty, with no characteristics;

dharmas are beyond vows, and apart from desire, anger, and ignorance;

dharmas are suchness, the Dharma nature;

dharmas are reality.

In this way should one realize that all dharmas are beyond discrimination, response, memory, sophistry, thought, action, or power. All dharmas are fragile and deceptive, like illusions, dreams, echos, and shadows; they are like reflections in a mirror, plantain, foam, bubbles of water. In realizing this, one realizes that which is realized cannot be realized. The realization is neither a dharma nor a non-dharma; one merely utilizes words to speak of it. The meanings of such names and words, however, are also inattainable since they lack basic nature.

Bodhisattvas who have made this realization have faith, understanding, joy, and knowledge.

They suffer neither doubt nor bewilderment, fear nor horror, vacillation nor regression.

Having made this realization, Bodhisattvas act upon it without surmising a body or an abiding place. Manjusri! Great Bodhisattvas attain the Serene Realization of the Non-Arising of Dharmas because no thought of reacting arises."



回向偈

愿以此功德　庄严佛净土
上报四重恩　下济三涂苦
若有见闻者　悉发菩提心
尽此一报身　同生极乐国

Verse Of Transference

May the merit and virtue of this work,
Adorn the Buddha's Pure Lands;
Repaying the kindness of the Buddhas, the Dharma,
the Sangha and our Parents,
And aiding those suffering in the three paths below.

May those who see or hear of this,
All quickly bring forth the resolve for Bodhi,
And when this retribution body is over,
Be born together in the Land of Ultimate Bliss.

各地聖者聚集經書方便設立閱經處開人智慧并進群德挽回末劫造福人間功大難思議。

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